

THE
Foundation of Chri-
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thered into sixe
Principles.

And it is to bee learned of
ignorant people, that they may
be fit to hear Sermons with
profit, and to receive the
Lords Supper with
comfort.

Psal. 119. 30.

The entrance into thy words sheweth
light, and giueth vnderstanding to
the simple.

Printed by Thomas Orwin,
for Iohn Porter. 1591.

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James Walker. —

W-B April 25-1792-2

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W. H. A.

Black

Am ne cede malis, sed contra audentior est



To all ignorant people that desire
to bee instructed.



Oore people, your manner is to
sooth & p your selues, as though
ye wer in a most happy state:
but if the matter come to a
iust triall, it will fall out farr
otherwise. For yee lead your
liues in great ignorance, as may appeare by
these your common opinions which follow.

1 That faith is a mans good meaning &
his good seruing of God.

2 That God is serued by the rehearsing of
the ten commaundements, the Lords praier,
and the Creede.

3 That yee haue beleued in Christ euer
since you could remember.

4 That it is pitie that he should liue which
dooth any whit doubt of his saluation.

5 That none can tell whether hee shall bee
saued or not certainly: but that all men must
be of a good beliefe.

6 That howsoeuer a man liue, yet if hee
call vpon God on his death bedde, and say,
Lord haue mercy on me, & so goe away like
a Lambe, he is certainly saued.

7 That, if anie be strangely visited, hee is
either taken with a Planet, or bewitched.

8 That a man may lawfully sweare when
hee speakes nothing but the truth: & swears
by nothing but that which is good, as by his
faith or troth.

The Epistle.

9 That a Preacher is a good man no longer than he is in the pulpet. *They thinke all like themselves.*

10 That a man may repent when hee will, because the Scripture saith, *At what time soeuer a sinner doth repent him of his sinne, &c.*

11 That it is an easier thing to please God than to please our neighbour.

12 That yee can keepe the Commandements, as well as God will giue you leaue.

13 That it is the safest, to doo in Religion as most doo.

14 That merry ballads & bookes, as *Scoggin, Beuiss of Southampton, &c.* are good to driue away time, & to remoue hart quames.

15 That yee can serue God with all your hearts: and that yee would be sorie else.

16 That a man neede not heare so many Sermons, except he could follow them better.

17 That a man which cometh at no Sermons, may as wel beleeuue, as he which heares all the sermons in the world.

18 That yee know al the Preacher can tell you: For he can say nothing, but that every man is a sinner, that we must loue our neighbours as our selues, that every man must bee saued by Christ: and all this ye can tell as well as he.

19 That it was a good world when the old Religion was, because all things were cheap.

20 That drinking and beueling in the alehouse or tauerne is good fellowship, & shews a good kinde nature,

21 That

21 That a man may sweare by the Masse,
because it is nothing now: and byr Ladie,
because she is gone out of the country.

22 That euery man must be for himselfe,
and God for vs all.

23 That a man may make of his owne
whatsoeuer he can.

24 That if a man remember to say his prai-
ers in the morning (thogh he neuer vnderstand
them) he hath blessed himselfe for all the day
following.

25 That a man prayeth when hee saith the
ten Commaundements.

26 That a man eats his maker in the Sacra.

27 That if a man be no adulterer, no theef,
nor murderer, and do no man harme, he is a
right honest man.

28 That a man need not haue any know-
ledg of religiō, because he is not book learn'd.

29 That one may haue a good meaning,
when he saith and dooth that which is euill.

*These and such like sayings, what argue they
but your grosse ignorance? Now, where igno-
rance raigneth, there raignes sinne: & where
sinne raignes, there the deuil rules: and where
he rules, men are in a damnable case.*

*Ye will reply vnto me thus, that yee are not
so bad as I would make you: if need be you can
say the Creede, the Lords prayer, & the 10. co-
mmaundements: and therefore ye will be of Gods
beleefe say all men what they will, and you de-
fie the deuill from your hearts.*

THE Epistle.

I answer againe, that it is not sufficient to say all these without booke, Unlesse ye can vnderstand the meaning of the words, and bee able to make a right vse of the Comandements, of the Creede, of the Lords prayer, by applying them inwardly to your hearts and consciences, and outwardly to your liues & conuersations. This is the very point in which ye faile.

A direction
for the ignorant.

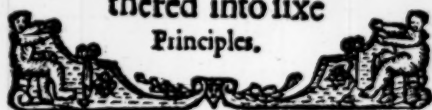
And for an helpe in this your ignorance, to bring you to true knowledge, vnfained faith, and sound repentance: here I haue set downe the principall points of Christian Religion in fixe plaine & easie rules, euery such as the simplest may easily learne: and hereunto is adioyned an exposition of them word by word. If ye do want other good directions, then vse this my labour for your instruction: In reading of it first learne the six principles, & when ye haue them without booke, & the meaning of them withall, then learne the exposition also: which being well conceaued, & in some measure felt in the heart, ye shall be able to profite by Sermons, whereas now ye cannot: and the ordinarie parts of the Catechisme, namely, the ten Comandements, the Creede, the Lords prayer, and the institution of the two Sacraments, shall more easily be vnderstoode.

Thine in Christ Iesus,

William Perkins.

The

The foundation of Christian Religion, ga- thered into sixe Principles.



Question.

What doest thou beleene con-
cerning God.

I. There is ^aone ^bGod ^ccreator
and ^dgouvernour of all things, ^edis-
tinguished into the Father, the
Sonne, and the holy Ghost.

^a 1. Cor. 8. 6.
^b Rom. 1. 20.
^c 2d. 14. 17.
^d Heb. 11. 3.
^e gen. 1. 1.
^d Math. 10. 30.
^e pro. 15. 3.
^e Math. 3. 12.
^e 1. John. 5. 7.

*Q. what doest thou beleene con-
cerning man: and concerning thine
owne selfe.*

II. ^fAll men are wholly cor-
rupted with ^gsinne through ^hA-
dams fal: & so are become ⁱslaues
of Sathan, and ^kguilty of eternall
damnation.

^f Rom. 3. 10.
^g Eph. 4. 17, 18.
^h gen. 6. 5.
ⁱ Rom. 5. 12.
ⁱ Eph. 2. 2.
^k heb. 2. 14.
^k 2. Cor. 4. 4.
^k Gal. 3. 10.

*Q. what meanes is there for thee
to escape this damnable estate?*

1 Iohn 1. 14.

heb 2. 16.

m Esay 53 5.

n Rom. 5. 19.

2 cor. 5. 21.

o Acts 4. 1.

pi. Iohn 2. 2

III. Iesus Christ^l the eternall
sonne of God, being made man,
by his^m death vpon the Crosse,
and by hisⁿ righteousness, hath
perfectly o alone by himselfe, ac-
complished all things that are
needfull for the saluation P of
mankinde.

*Q. But how mayest thou be made
partaker of Christ & his benefites.*

q Esay 57. 15

psa. 51. 17

r Mar. 5. 13

s Iohn 1. 12. &
6. 35

t Rom. 4. 3. 6, 7

2 co. 15. 9

1. Cor. 1. 30

III. A man q of a contrite and
humble spirit by faith alone, rap-
prehending and applying Christ
with all his merits vnto himself,
is iustified t before God and sanc-
tified.

*Q. What are the ordinary meanes
for the obtaining of faith.*

V. Faith

V. Faith ^u commeth onelie by
the preaching of the word, and
increaseth daylie by it, as also xby
the administation of the Sacra-
ments, and/ praier.

^u Rom. 10. 14.
prouer. 28. 19.
hosea 4. 6.
^x Rom. 4. 11.
1. cor. 10. 1.

^y Rom. 10. 13.

*Q. What is the estate of all men
after death?*

VI. All men ashall rise againe
with their own bodies to the last
biudgement, which being ended
the godly^d shal possesse the king-
dome of Heauen : but vnbelie-
uers and reprobates shal be in hel
tormented with the diuel and his
Angels, for euer.

^a Ioh. 19. 35.

^b Eccle. 12. 14.
matt. 12. 36.

^c 2. Pet. 2. 7.
ezech. 9. 4.

^d Matt. 25. 32.
^e Matt. 25. 41.

The

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a



The Exposition of the Principles.

I.

Question.



What is God?

A. GOD is as a Ioh. 4. 24.
spirit, or a spirituall
substance, most wise,
most holie, eternall,
infinite.

Q. How doe you perswade your self
that there is such a God.

A. Besides the testimonie of the
Scriptures, plaine reason will shew
it.

Q. What is one reason?

A. When I consider^b the wonder:
full frame of the world, me thinks the
silly creatures y^e be in it could neuer
make it: neither could it make it selfe:
and therefore besides al these, the ma-
ker

^b Rom. 1. 20.

act. 14. 17.

Sixe Principles.

ker of it must needes bee God. Euen as when a man comes into a strange Countrey, and sees faire and sumptuous buildings, and yet findes no liuing creatures there beside birds and Beasts, hee will not imagine that either Birds or Beasts reared by those buildings, but he presently conceiues that some men either were or haue been there.

Q. What other reason haue you?

c Rom 2. 15.
gen. 38. 10.
& 13. 14.

A. A man that commits any sinne, as murder, fornication, adultery, blasphemie, &c. albeit he dooth so conceale the matter, that no man liuing know of it, yet oftentimes he hath a griping in his conscience, and feeles the verie flashings of hel fire: which is a strong reason, to shew that there is a God, before whose iudgement seate he must answer for his fact.

Q. How many Gods are there?

d 1. Cor. 8. 6.

A. No more but one.

Q. How doe you conceiue this one God in your minde?

c Deut. 4. 16.
amos 4. 13.

A. Not by framing any image of him in my minde (as ignorant folkes doe,

of Christian Religion.

do, that thinke him to be an olde man sitting in heauen) but I conceaue him by his properties and workes.

Q. What be his chiefe properties?

A. First, he is most wise, vnder-
standing all things aright, and know-
ing the reason of them. **g** Secondly
hee is most holy, which appeareth in
that hee is most iust and mercifull
vnto his creatures. Thirdly, hee is
eternall, **h** without either beginning
or ende of dayes. Lastly, hee is in-
finite, **i** both because hee is present in
all places, and because hee is of pow-
er sufficient to doo whatseuer hee
kwill.

f Iob. 12. 13.

g Esay. 6. 3.

exod. 20. 5. 6.

h Isay. 41. 4.

i Psal. 139. all

k Iob. 9. 4.

deut 10. 17.

Q. What be the workes of God?

A. The creation of the world, and
of euery thing therein, and the preser-
uation of them beeing created by his
speciall prouidence.

l Iere. 10. 12.

psal. 33. 5.

Q. How knowe you that God go-
uerneth euery particular thing in the
world by his speciall prouidence.

A. To omit the ^m Scriptures, I
see it by experience: **n** Heate, Drinke,
and cloathing being vould of life, could
not

m Matt. 10. 30.

prou. 16. 33.

n Leuit. 26. 25

matt. 4. 1.

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not preserve the life of man, vnlesse there were a speciall providence of God to giue vertue vnto them.

Q How is this one God distinguished?

A. Into the Father which begetteth the Sonne: into the Sonne who is begotten of the Father: into the holie Ghost, p who proceedeth from the Father and the Sonne.

o 1 Iohn 5.7.

matth. 3.12.

p Ioh. 15.26.

II.

Q. Let vs now come to our selues, and first tel me what is the natural estate of man?

A. Euerie man is by nature q dead in sinne as a loathsome carrion, or as a dead corps lieth rotting and stinking in the graue.

q Ephes. 2.1.

1. tim. 5.5.

Q. What is Sinne?

A. Any breach of the Lawe of GOD, if it bee no more but the least want of that which the Lawe requireth.

11. Ioh. 3.4.

rom. 7.

gal. 3.10.

Q How many sortes of sinne are there?

A. Sinne is either the corruption of

Coloss. 3.9.

psal. 13.5.

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and tooles of the minde for the execution of sinne.

Q. What be those euil actions that are the fruites of this corruption?

c Gen. 6. 5.

d Ioh. 13. 2.

act. 5. 3.

1. chro. 21. 1.

A. Euill thoughts in the minde which come either by a mans owne conceiuing, or by the suggestion of the Diuill: euill motions and lusts stirring in the heart, and from thence arise euill words and deedes, when any occasion is giuen.

Q. How cometh it to passe that all men are thus defiled with sinne?

c Rom. 5. 12.

18, 19.

gen. 3.

A. By Adams infidelitie and disobedience, in eating the forbidden fruit: euen as wee see great personages by treason doe not only hurt themselves but also staine their blood, & disgrace their posteritie.

Q. What hurt comes to man by his sinne?

f Gal. 3. 10.

A. He is continually subiect to the curse of God in his life time, in the end of his life, and after this life.

Q. What is the curse of GOD in this life?

g Deut. 28. 21,

22. 27. 65, 66,

67.

A. In the body diseases, aches, paines

honour in it w.
of body's

paines : in the soule, blindnesse, hardnesse of heart, horrour of conscience : in goods, hinderances and losses : in name, ignominie and reproach: lastly, in the whole man, bondage vnder sathan the Prince of darkenesse.

Q. What maner of bondage is this?

A. This^h bondage is when a man is the slaue of the Diuell, and hath him to raigne in his heart as his God.

^h Heb. 2. 14.
ephe. 2. 2.
2. cor. 4. 4.
luk. 11. 21.

Q. How may a man knowe whether sathan be his God or not?

A. He may know it by this, if hee giue obedience to him in his heart, and expresse it in his conuersation.

Q. And how shall a man perceiue this obedience?

A. If he take delight in the euill motions that Sathan puts into his heart, and doe fulfill the lusts of the Diuell.

ⁱ 1. ioh. 3. 44.
1. ioh. 3. 8.

Q. What is the curse due to man in the end of his life?

A. ^k Death, which is the seperation of bodie and soule.

^k Rom. 5. 12.

Q. What is the curse after this life?

A. ^l Eternall damnation in hell

^l Gal. 3. 10.
rom. 3. 19.

B

fire;

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fire, whereof euerie man is guiltie, and is in as great danger of it, as the Traitor apprehended is in danger of hanging, drawing, and quartering.

III.

Q. If damnation be the reward of sinne, then is a man of all creatures most miserable. A Dog or a Toade when they die, all their miserie is ended: but when a man dieth, there is the beginning of his woe.

A. It were so indeede, if there were no meanes of deliuerance, but God hath shewed his mercie in giuing a Sauour to mankind.

Q. How is this Sauour called?

▪ Matt. 1. 21.

A. ^mJesus Christ.

Q. What is Jesus Christ?

▪ Heb. 2. 16.

ioh. 1. 14.

▪ Heb. 5. 7.

mar. 13. 18.

A. The ⁿeternall Sonne of God made man in all things, euen ^o in his infirmities like other men, saue onelie in sinne.

Q. How was hee made man volve of sinne?

p Matt. 1. 18.

A. He was conceived in the womb of a Virgin, and sanctified by the holy Ghost, at his conception.

Q. Why

of Christian Religion.

Q. Why must our Saviour bee both God and man?

A. He must be a man: because man hath sinned, and therefore a man must die for sinne to appease Gods wrath: hee must bee God to sustaine and uphold the manhood, to overcome and vanquish death. 1. Tim. 2. 5, 8

Q. What be the offices of Christ to make him an al-sufficient Saviour.

A. He is a Priest, a Prophet, a King. r Psal. 45. 7.

Q. Why is he a Priest?

A. To worke the meanes of salvation in the behalfe of mankinde. luk. 4. 18.
deut. 18. 15.
18.

Q. How doth he worke the meanes of salvation?

A. First, by making satisfaction to his Father for the sinne of man: secondly, by making intercession. r Math. 20. 28
heb. 7. 25, 26.

Q. How doth he make satisfaction?

A. By two meanes: and the first is by offering a Sacrifice.

Q. What is this sacrifice?

A. Christ himselfe, as hee is man, consisting of bodie and soule. r Esay. 53. 10.

Q. What is the Altar?

A. Christ as he is God, is the Altar on which he sacrificed himselfe. u Apoc. 8. 3.
heb. 13. 10.

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x Heb. 5. 5, 6.

Q. Who was the Priest?

A. None but **x** Christ, and that as he is both God and man.

y Heb. 9. 28.

Q. How oft did he sacrifice himself?

A. Neuer but yonce.

Q. What death did hee suffer when he sacrificed himselfe?

z Esay 53. 5.
ioh. 12. 9.
reuel. 19. 15.
luk. 22. 44.

A. A death vpon the Crosse, peculiar to him alone: for besides the separation of body and soule, hee felt also the panges of hell, in that the whole wrath of God due to the sinne of man, was powred forth vpon him.

Q. What profit commeth by this sacrifice?

a Heb. 9. 26.

A. Gods wrath is appeased for sin.

Q. Could the suffering of Christ, which was but for a short time, appease Gods wrath?

* Act. 20. 28.
2. cor. 5. 19.

A. Yea, for seeing Christ suffered **x** GOD suffered: and that is more than if all men in the world had suffered for euer.

Q. Now tell mee the other meanes of satisfaction.

A. It is the perfect fulfilling of the Lawe.

Q. How did he fulfill the Lawe?

A. By

of Christian Religion.

A. By ^b his perfect righteousness: ^b 1. Cor. 1. 30.
which consisteth of two partes, the ^{rom. 2. 19.}
first, the integritie and purenesse of ^{2. Cor. 5. 21.}
his humaine nature; the other, ^c his ^c Rom. 5. 18.
obedience in performing all that the ^{rom. 4. 8.}
lawe required.

Q. You haue shewed how Christ
doth make satisfaction, tell mee like-
wise how he doth make intercession?

A. Hee alone doth continually day- ^d Rom. 8. 34.
peare before his Father in Heauen, ^{1. pet. 2. 5.}
making the faithful & all their prayers
acceptable vnto him, through the me-
rits of his owne perfect satisfaction.

Q. Why is Christ a Prophet?

A. To ^e reueale vnto his Church ^e Ioh. 6. 45.
the way and meanes of saluation, and ^{matth. 3. 17.}
this hee doth outwardly by the Mini-
sterie of his word, and inwardly by
the teaching of his holy Spirit.

Q. Why is he also a King?

A. That ^f hee might bountifullie ^f Esay 9. 7.
bestow vpon vs, and conuey vnto vs
all the foresaid meanes of saluation.

Q. How doth hee shew himselfe to
be a King?

A. In ^g that, being dead and buri- ^g Acts. 10. 40.
ed, he rose from the graue, quickned ^{ephes. 4. 8.}
his ^{act. 1. 9.}

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his dead body, ascended into heauen,
and now sitteth at the right hand of
his Father, with full power and glo-
rie in heauen.

Q. How else?

b Efs. 9. 7. and
30. 21.

A. In ^hthat he doth continually in-
spire and direct his seruants by the di-
uine power of his holy spirit, accord-
ing to his holy word.

Q. But to whome will this blessed
King communicate all meanes of sal-
uation?

i Ioh. 1. 11.
i Ioh. 2. 2.

A. Hee ioffereth them to all man-
kinde, and they are sufficient to saue
all mankinde: but all shall not bee sa-
ued thereby, because by faith they will
not receiue them.

IIII.

Q. What is Faith?

i Ioh. 1. 12. &
6. 35.
gal. 3. 27.
coloss. 2. 12.

A. Faith, is a ^kwonderfull grace
of God, by which a man doth appre-
hend and applie Christ and all his be-
nefits vnto himselfe.

Q. How doth a man apply Christ
vnto himselfe, seeing we are on earth,
and Christ in heauen?

i Cor. 1. 12.
rom. 8. 16.

A. This applying is done by assu-
rance,

of Christian Religion.

rance, when a man is verily perswaded by the holy spirit, of Gods fauour towards himselfe particularly, & of the forgiveness of his owne sinnes.

Q. How dooth God bring men trulie to beleene in Christ?

A. First he prepareth their hearts, that they might bee capable of faith: and then he worketh faith in them.

Q. How doth God prepare mens harts?

A. By brusing them, as if one would breake an hard stone to powder: and this is done by humbling them.

^mEzech. 11. 19
hof. 6. 1, 2.

Q. How doth God humble a man?

A. By working in him a sight of his sinnes, and a sorrow for them.

Q. How is the sight of sin wrought?

A. By the ^o Morall law: the summe whereof is the ten commandements.

^oRom. 3. 20.
& 7. 7, 8.

Q. What sinnes may I finde in my selfe by them?

A. Ten.

Q. What is the first?

A. To make some thing thy God which is not God, by searing it, louing it, so trusting in it more than in the true God.

^aComand. I.

Q. What is the second?

B 4

A. b To

Sixe Principles

b II.

A. ^bTo worship false Gods or the true God in a false manner.

Q. What is the third.

c III.

A. ^cTo dishonour God in abusing his titles words, and workes.

Q. What is the fourth?

d IIII.

A. ^dTo breake the Sabaoth in doing the workes of their calling and of the flesh : and in leauing vndone the workes of the spirit.

Q. What be the five latter?

e V.

f VI.

g VII.

h VIII.

i IX.

k X.

A. To do any thing that may hinder thy neighbours ^edignitie, ^flife, ^gcha-
stity, ^hwealth, ⁱgood name, ^kthough it
be but in the secret thoughts and mo-
tions of thy heart, vnto which thou
giuest no liking nor consent.

Q. What is sorrow for sinne?

1 Aa. 2. 37, 38.
cant. 5. 4.

A. It is 1 when a mans conscience is
touched with a liuely feeling of Gods
displeasure for any of these sinnes : in
such wise, that hee is wholly out of
heart with himselfe, acknowledging
that hee hath deserued shame, and con-
fusion eternally.

m 1. Tim. 1. 15
luk. 15. 21.

Q. How doth God work this sorrow?

A. By the terrible curse of the law.

Q. What is that?

A. He

of Christian Religion.

A. ^{n Gal. 3.} When which breakes but one of the commandements of God, though it be but once in all his life time; & that onely in one thought, is in danger of eternall damnation thereby.

Q. When mens hearts are thus prepared, how doth **G O D** ingraft faith in them?

A. By working certaine inwarde motions in the heart, which are the seeds of faith, out of which it breedeth.

Q. What is the first of them?

A. When a man humbled vnder the burden of his sinnes, dooth acknowledge and feele that he stands in great neede of Christ. ^{o Esay 55. 1. ioh. 7. 37. luk. 1. 53.}

Q. What is the second?

A. An p hungring desire and a longing to be made partakers of Christ and all his merits. ^{p Reuel. 21. 6}

Q. What is the third?

A. A flying to the throne of grace, from the sentence of the law, pricking the conscience. ^{q. Heb. 4. 16.}

Q. How is this done?

A. By praying, with sending vp lowde cries for Gods fauour in Christ in the pardoning of sinne; and with ^{r Luke. 15. 18, 19. mat. 15. 22, 23. act. 8. 22. 2. cor. 12. 1.} seruent

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feruent perseuerance herein, till
the desire of the heart be graunted,

Q. What followeth after all this?

f Math. 7. 7.
Isay. 65. 24.

A. GOD then, according to his
mercifull promise, lets the poore sinner
feele the assurance of his loue where-
with hee loueth him in Christ; which
assurance is a liuely faith.

Q. Are there diuers degrees and
measures of true faith?

e Rom. 1. 17.
luk. 17. 5.

A. yea.

Q. What is the least measure of
true faith that any man can haue?

u Esay. 42. 1.
matt. 17. 20.
luk. 17. 5.

A. When a man of an humble spirit
by reason of the ^u littlenes of his faith,
doth not yet feele the assurance of the
forgiuenes of his sinnes, and yet he is
perswaded that they are pardonable,
and therefore desireth that they should
be pardoned, & with his heart prayeth
to God to pardon them.

Q. How doo you know that such a
man hath faith?

x Rom. 8. 23.
gal. 4. 6.
matt. 5. 6

A. These x desires and prayers are
testimonie of the spirit, whose pro-
pertie it is to stirre vp a longing and a
lusting after heauenly things, with
sighes and groanes for Gods fauour
and

of Christian Religion.

and mercie in Christ. Nowe y where y Rom.8.9.
the spirit of Christ is, there is Christ ephc.3.17.
dwelling: and where Christ dwelleth,
there is true sayth how weake soeuer
it be.

Q. What is the greatest measure
of sayth?

A. When a man is fully perswa-
ded of GODS loue in Christ to-
wardes himselfe particularly, and of Rom.8.38,39
the forgiveness of his owne sinnes. cant 8.6,7

Q. When shall a Christian heart
come to this full assurance?

A. Not b at the first, but in some
continuance of time, when hee hath b 2.Tim. 4.7,8
been well practized in repentaunce, psal.23.6.
and hath had diuers experiences of with 1,2,3,4.
GODS loue vnto him in Christ: then af-
ter them will appeare in his heart the
fulnes of perswasion: which is the
ripenes and strength of faith. c Ro. 4. 20,21.

Q. What benefites doth a man re-
ceiue by his sayth in Christ?

A. Hereby d hee is iustified before d 1. Cor. 1.39.
God and sanctified. act.15 9

Q. What is this to bee iustified be-
foze God?

rom.4.3.

A. It

Sixe Principles

e Rom 8. 33.

A. It comprehendeth two things the first, to be cleared from the guiltinesse and punishment of sinne: the second, to bee accepted as perfectly righteous before God.

f. Collos. 1. 22.

1. pet. 2. 25.

1. ioh. 1. 17

Q. How is a man cleared from the guiltines and punishment of his sinne.

A. By Christs sufferings and death vpon the Crosse.

g 2 Cor. 5. 21.

Q. How is he accepted righteous before God?

A. By the righteousness of Christ imputed to him.

Q. What profit comes by being thus iustified?

h Rom. 4. 17.

apoc 21 27

A. Hereby^h and by no other means in the world, the beleuer shall bee accepted before Gods iudgement seate, as worthie of eternall life by the merits of the same righteousness of Christ.

Q. Doo not good works then make vs worthie of eternall life?

k Psal. 143. 2

clay. 64. 6

A. No: for **G D D** who is perfect righteousness it selfe, will finde in the best workes wee doo, more matter of damnation than of saluation: & therefore^k wee must rather condemne our selues

of Christian Religion.

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Clues for our good works, than looke
to be iustified before God thereby.

Q. How may a man know, that hee
is iustified before God?

A. He neede not ascend into heaven
to search the secret counsell of God:
but rather descend into his own hart
to search whether he be sanctified or
not.

Rom. 8. 1
1. iohn. 3. 9.

Q. What is it to be sanctified?

A. It comprehendeth two things:
the first to be purged from the cor-
ruption of his owne nature: the se-
cond to be indued with inward righ-
teousnes.

Q. How is the corruption of sinne
purged?

A. By the ⁿmerites and power of
Christs death, which being by faith
applyed, is as a corasive to abate, cō-
sume, & weaken the power of all sinne.

Rom. 6. 4.
1. Pet. 4. 1, 2

Q. How is a man indued with in-
herent righteousness?

A. Through the ^overtue of Christs
resurrection, which being applied by
faith, is as a restorative to reuiue
a man that is dead in sin to newnes of
life.

o Rom. 6. 5, 6
p. illip. 3. 10.

Q. An

Sixe Principles.

Q. In what part of man is sanctification wrought?

p 1. Thess. 5. 23.

A. In p euery part of body & soule.

Q. In what time is it wrought?

q Rom. 8. 23.

2. cor. 5. 2, 2.

A. It is begun in this life, in which the saythfull receiue onely the first fruits of the spirit, and it is not finished befoze the end of this life.

Q. What graces of the spirit do usually shewe themselves in the heart of a man sanctified?

r Psal. 119. 113

& 40. 9 & 101

A. The hatred of sinne, and the
3. loue of righteousness.

rom 7. 22.

r Psal 119 57.

112

Q. What proceedes of them?

A. Repentance, which is a settled purpose in the heart, with a careful endeavour to leaue all his sinnes, and to liue a Christian life.

Q. What goeth with repentance?

A. A continual fighting and struggling against the assaults of a mans owne flesh, against the motions of the Diuell, and the enticements of the world.

Q. What followeth after a man hath gotten the victozy in any temptation or affliction?

r Rom 5. 3.

2. cor. 1. 5.

A. Experience of Gods loue in Christ

of Christian Religion.

sanctified by Christ and so increase of peace of conscience and joy in the holy Ghost.

Q. What followes, if in any temptation he bee overcome, and through infirmities fall?

A. After a while there will arise a godly sorrow, which is, when a man is grieved for no other cause in his world but for this onely, that by his sin he hath displeased God, who hath bin unto him a most merciful & loving Father.

Q. What signe is there of this sorrow?

A. The true signe of it is this, when a man can be grieved for the very disobedience to God in his evil word or deed, though hee should neuer be punished, and though there were neither heaven nor hell.

Q. What followes after this sorrow?

A. Repentance & renewed a fresh.

Q. By what signes will this repentance appeare.

A. As seven. 1. A care to leaue the sinne into which hee is fallen. 2. An better condemning of himselfe for it, with a craving of pardon. 3. A great

u 2. Cor. 7. 8. 9.
math. 26. 72.

x 1 Pet. 2. 19.

22. Cor. 7. 11.

SIXE PRINCIPLES.

great anger against himselfe for his carelesnesse 4. A feare least hee should fall into the same sinne againe. 5. desire euer after to please God. 6. zeale of the same. 7. Reuenge vpon himselfe for his former offence.

V

Q. What outward meanes must wee vse to obtaine faith and all blessings of God which come by faith.

a Prou. 28.19.
rom.10.14.
mat.28.19,20.

A. The preaching of Gods word and the administration of the Sacraments, and prayer.

Q. Where is the word of God to be found?

2.Tim.3.16.

A. The whole word of God needfull to saluation is set down in the holy Scriptures.

Q. How know you that the Scriptures are the word of GOD and not mens pollicies?

b Ephes.1.13.

A. I am assured of it. First, because the holy Ghost perswadeth my conscience that it is so. Secondly, I see it by experience: for the preaching of the Scriptures haue the power of GOD in them to humble a man

c Heb. 4.12.
1.cor.14.25.

when

of Christian Religion.

when they are preached, and to cast him downe to hell: and afterward to restore and raise him by againe.

Q. What is the vse of the word of God preached?

A. First it breedeth and then it increaseth faith in them which are chose to saluatiō: but vnto them that perish it is by reason of their corruption an occasion of their further damnation.

Q. How must we heare Gods word, y it may be effectuell to our saluation?

A. Wee must come vnto it with hunger-bitten hearts, hauing an appetite to the worde; we must mark it with attention, receiue it by faith, submit our selues vnto it with feare and trembling, even then when our faults are reprobued: lastly, wee must hide it in the corners of our hearts, that wee may frame our liues and conuersations by it.

Q. What is a Sacrament?

A. A signe to represent, a seale to confirme, an instrument to conuey Christ and all his benefites to them that doo beleue in him.

Q. Why must a Sacramēt represent the

d Rom. 1. 17.

2 cor. 2. 16

hebr. 4. 2.

e Jam. 1. 19

act. 16. 14.

hebr. 4. 2

esay. 66. 2

luke 2. 51.

psal 119 11.

f Rom. 4. 11

gen. 17. 12

gal. 3. 1

Sixe Principles

the mercies of God befoze our eyes?

A. Because we are dull to conceiue and to remember them.

Q. Why doth the Sacrament seale vnto vs the mercies of God?

A. Because we are full of vnbelcefe and doubting of them.

Q. Why is the Sacrament the instrument of the spirite to conuey the mercies of God into our hearts?

A. Because we are like Thomas, we will not beleue till wee feele them in some measure in our hearts.

Q. How many Sacramēts are there?

A. Two and no moze. Baptisme,
 g1. Cor. 10. 1.
 2. 3. by which wee haue our admission into the true Church of God: and the Lords supper, by which wee are nourished and preserued in the Church after our admission.

Q. What is done in Baptisme?

A. ^h Solemnly in the assembly of the church a couenant is made betweene the Lord and the party baptized.
 h Act. 2. 38
 tit. 3. 5.
 act. 22. 16.

Q. In ^h making of this couenāt what doth God promise to ^h party baptized?
 matth. 28. 19

A. *Christ with all blessings that come by him.
 ** Gal. 3. 27.*
 1. pet. 3. 21.

Q To

of Christian Religion.

Q. To what condition is the party baptized, bound?

A. To receiue Christ, and to repent of his sinne. i Mark. 16. 16.

Q. What meaneth the sprinkling or dipping in water.

A. The couenant being solemnly made, is therby sealed and confirmed.

Q. How commeth it to passe that many after their baptisme for a long time feele not the effect and fruit of it, and some neuer?

A. The fault is not in GOD, who keepe his covenants; but the fault is in themselves, in that they doo not keepe the condition of the couenant to receiue Christ by faith, and to repent of all their sinnes.

Q. When shall a man then see the effect of his Baptisme?

A. At what time soeuer he doth receiue Christ by faith, though it bee an hundred yeares after, hee shall then feele the power of GOD to regenerate him, & to work al things in him, which he offered in Baptisme. x Hebr. 10. 20.
1. pct. 3. 21.

Q. Howe if a man neuer keepe the condition, to which he bound himselfe

Sixe Principles.

in Baptisme:

1 Deut. 23. 21,
eccl. 3. 4.

A. His damnation shall be the greater, because hee breaketh his vow made to God.

Q. What is done in the L. supper:

m. Cor. 11.
23, 24, 25, and
12, 13

A. The former couenant made in Baptisme, is renewed in the Lords supper, betwene the Lord himselfe & the receiuer.

Q. What is the receiuer:

n 1. Cor. 11.

28. 31.
matth. 5. 22,
23.
esay 66. 2, 3.

A. Euery one that hath been baptized, and after his baptism hath truly beleued in Christ: and repented of his sinne from his heart.

Q. What meaneth the bread & wine, the eating of the bread, & drinkeing of the wine:

o 1. Cor. 10. 16

A. These outward actions are a second seale, set by the Lordes owne hand vnto his couenant. And they doo giue euery receiuer to vnderstand, that as God doth blesse the bread & wine, to preserue & strengthen the bodie of the receiuer: so christ receiued by faith, shall nourish him, and preserue both bodie and soule vnto eternall life.

Q. What shall a true receiuer feele in himselfe after the receiuing of the

22.

of Christian Religion.

Sacrament ?

A. ^p The increase of his faith in ^{1. Cor. 10. 16}
Christ, the increase of sanctification, a ^{17. & 11. 24.}
greater measure of dying to sinne, a
greater care to liue in newnes of life.

Q. What if a man after the recei-
uing of the Sacrament, neuer finde
any such thing in himselfe?

A. Hee may well suspect himselfe,
whether he did euer repent or not.

Q. What is another meanes of in-
creasing faith?

A. Praier.

Q. What is praier?

A. ^r A familiar speech with God: ^{1. Iohn. 5. 14.}
in which either we craue things needfull, ^{1. Tim. 2. 1.}
or giue thanks for things receiued. ^{phil. 4. 6.}

Q. In asking things needfull, what
is required?

A. Two things, an earnest desire,
and faith.

Q. What things must a Christian ^t Mark. 11. 24.
mans heart desire?

A. Sire things especially.

Q. What are they?

A. 1. ^a That he may glorifie God: 2. ^a Petitiou. I.
That God may raigne in his heart & ^b II.
not sinne: 3. ^c That he may do Gods ^c III.

Sixe Principles

d IIII.

e V.

f VI.

g Amen.

will, and not the lusts of his flesh: 4.

d That he may rely himselfe on Gods
prouidence for all the meanes of this

tempozall life: 5. e That he may be iu-
stified, and be at peace with God: 6.

f That by the power of God hee may
be strengthened against all tēptatiōs.

Q What is saich?

A. A perswasion, that these things
which we trully desire, God will grant
them for Christs sake.

VI.

Q. After that a man hath led a short
life in this world, what followeth the?

A. Death, which is the parting a-
sunder of body and soule.

Q Why doe wicked men and unbe-
leeuers die?

q Luc. 16. 22. A. That. q their bodies may goe to
: 23. the earth, and their soules may be cast
into hell fier.

Q Why doe the godly die?

r Luc. 23. 43. A. That their bodies may rest for a
act. 7. 70. while in the earth, & their soules may
1. thess. 4. 3. enter into heauen immediatlie.

heb 2. 14.

1. cor. 13. 5.

Q. What followeth after death?

A. The day of iudgement.

Q. What

of Christian Religion.

Q. What signe is there to knowe
this day from other dayes?

A. Heauen and earth shall bee consu- 2. Pet. 3. 11,
med with fier immediatlly before the 12.
comming of the Iudge.

Q. Who shall be the Iudge?

A. Iesus Christ the sonne of God.

Q. What shall bee the comming to
iudgement?

A. He shall come in the clouds in 11. Thess. 4. 16
great Maiestie and glorie with infinite 17.
companie of Angels.

Q. How shall all men bee cited to
iudgement?

A. At the sound of a trumpet, the u Matt. 24. 32
liuing shall be changed in the twink-
ling of an eye, and the dead shall rise a-
gaine euerie one with his owne bo- x Iob. 19. 26.
die, and all shall be gathered together
before Christ: and after this, the good
shall bee seuered from the bad, ythese y Matt. 25 32.
standing on the left hand of Christ, 33.
the other on the right.

Q. How will Christ trie and exa-
mine euery mans cause?

A. The booke of all mens doo- a Reue. 20. 12.
ings shall bee laide open, and euerie dan. 7. 10.
man shall be tried by the workes which
he

Sixe Principles.

he did in his life time, because they are
b Ioh. 3. 18. & open and manifest signes b of faith or
3. 24. vnbeliefe.

Q. What sentence will he giue?
c Math. 25. 34. A. He wil giue c sentence of saluation
41. to the elect and godly, but he will pro-
nounce sentence of damnation againe
vnbeleeuers and reprobates.

Q. What state shall the godly be in
after the day of Iudgement?

d Matt. 25. 34. A. They d shal continue for euer in the
apoc. 21. 2. 3. highest heauen in the presence of God
4. 11. hauing ful fellowship with Christ Je-
sus, and raigning with him for euer.

Q. What state shall the wicked be
in after the day of Iudgement?

A. In eternall perdition and destruc-
tion in hell fire.

Q. What is that?

e 2. Theff. 1. 8, A. It stands in three things especie-
9. ally, 1. a perpetuall seperation from
e say. 66. 24. Gods cōfortable presence, 2. fellow-
apoc. 21. 8. ship with the diuel and his angels, 3.
an horrible pang and torment both of
bodie and soule, arising of the feeling
of the whole wrath of God, powred
foorth on the wicked, for euer, without
end. 21 JA 50

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